THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."—HEB. 5: 8, 9.

No. 43. Vol. LX. Thursday, October 27, 1898. Price One Penny.

GENERAL CONFERENCE
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the Deseret News.)

THE Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints commenced in the Tabernacle, Salt Lake City, at 10 o'clock a. m. on Thursday, October 6, 1898, President Lorenzo Snow presiding.

Of the general authorities present on the stand there were of the First Presidency—Lorenzo Snow, George Q. Cannon, and Joseph F. Smith; of the quorum of the Twelve Apostles—Franklin D. Richards, Brigham Young, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Mariner W. Merrill, Anthon H. Lund, Matthias F. Cowley and Abraham Owen Woodruff; Patriarch John Smith; of the First Seven Presidents of Seventies—Seymour B. Young, B. H. Roberts, George Reynolds and Jonathan G. Kimball; of the Presiding Bishopric—Wm. B. Preston, Robert T. Burton and John R. Winder.

Conference was called to order by President George Q. Cannon.

The choir and congregation sang the hymn which begins:

Redeemer of Israel.

Opening prayer by Elder John Nicholson.

The hymn which begins as follows was sung by the choir:

Zion stands with hills surrounded.

PRESIDENT LORENZO SNOW

spoke upon the object of the people in coming together in Conference, and

their duty, in assembling, to enter into communion with God, and to improve and perfect themselves in the principles of truth. The need of supernatural guidance in their peculiar labors and difficulties, was spoken of, as also the love which God is always willing to show to His children, as illustrated in the ministration of Jesus, after His resurrection, to the spirits of the anti-diluvians. The great blessings promised to the Saints were spoken of and they were urged not to do anything by which these blessings would be forfeited.

PRESIDENT GEORGE Q. CANNON

addressed the conference. He said that the last six months had not been characterized by many conspicuous changes, excepting the loss of our beloved President. He then spoke of the situation of the missionary field abroad, in which satisfactory advancement was being made in all the countries in which the Elders were laboring. The speaker made reference to the gratifying results of greater care being taken in the selection of representative Latter-day Saints, both male and female, for the work of the ministry. The improvement in the circumstances of the Saints, speaking generally, over the situation, in that regard, which prevailed a year ago was a cause for thankfulness. The necessity of all the people being employed received due attention, and President Cannon pointed out methods by the application of which this could be accomplished. A portion of the discourse was devoted to showing what could be done in material matters by exercising faith, coupled with the exercise of individual energy. There was an increasing disposition to appeal for help in times of difficulty, to the Church, which was wrong. It was not possible for the trustee-in-trust to respond to the numerous applications for financial aid which were constantly being made.

ELDER MATTHIAS F. COWLEY,

of the council of the Apostles, was the next speaker. He stated that the object of conferences of the Church was the strengthening of the people in their faith and their encouragement in the performance of their duties. Living in strict accordance with their covenants would give to the Saints a testimony that they were accepted of God. If one was not performing his whole duty and was not chided by the Holy Ghost he was in a dangerous condition, having deadened the spirit within him.

Elder Cowley referred to a visit of the departed President Young, to President Woodruff and his admonition to him to tell the people to get the spirit of God and keep it. This instruction though apparently common-place, was a message worthy to be delivered by a departed Prophet to a living one, for it was the keynote of the life of every son and daughter of God. It was all the more necessary because of the fact that the belief generally prevailed in the earth that this Spirit has not to be given to men in this day. But the message of the Elders promising the bestowal of this Spirit, fell upon prepared ears, and found faithful ones ready to accept and enjoy the promise. This promise and the organization through which it was given, was designed to be perpetual, and through perfection of organization interruption of the line of authority was avoided. Men were led as much by the spirit of revelation in this day, as in any dis-

pensation of the past, whether in the days of Moses, of the apostles or any other era of the Gospel light. In the days of Moses, many of the people were unprepared to receive and obey the higher laws of the Gospel, and lower commandments, temporal in their nature, were given them. The same faith which was manifested by Moses, was exemplified by his successor, Joshua. The lesser Priesthood was retained in Israel until Christ came and restored the fullness of the Gospel. The organization and power of the Priesthood was restored in our day, and men had been called to positions of trust and responsibility by revelation, as well as in times past.

Referring to the principle of faith, Elder Cowley commended the statement of Nephi, that God gave no commandments without preparing the way for keeping them. By trust in God and prayer to Him, true education and preparation for all the duties of life, could be obtained by every man. This attainment would also be assisted by the faithful performance of all the duties of life, not merely their partial performance. Thoroughness in all these matters would result in a greater outpouring of the spirit of testimony upon the people. No man who studied and kept the laws of the Gospel, ever wearied in the work. This was one of the greatest evidences of the truth of "Mormonism."

The choir sang:

We thank Thee, O God, for a Prophet.

Benediction by Patriarch John Smith.

AFTERNOON SESSION.

The hymn which begins as follows was sung by the choir and congregation:

Now let us rejoice in the day of salvation.

Prayer by Elder George C. Parkinson.

Singing:

All hail the glorious day.

ELDER ANTHON H. LUND,

of the quorum of Apostles, was the first speaker. He said in substance: He had been absent from home at the last Conference, laboring in the Orient, where he had interesting experiences. The Saints in the Turkish empire had been for a time without a full organization, until he and Elder Hintze were sent there. The Saints there rejoiced in the Gospel and enjoyed its Spirit, being well grounded in its principles, considering their isolated condition. They were also under the disadvantage of not having the Church works translated into their language, yet the Spirit of the Lord was leading them into all truth. Elder Lund and his companions had the pleasure of baptizing and confirming a number and making the organization of branches, etc., more complete. Even the efforts of the adversaries of the work, numbers of different Christian churches, had resulted in arousing a spirit of inquiry. The officers of the government were fair to the Elders and Saints allowing a measurable degree of freedom in religious worship. Not so much freedom was allowed, however,

to Mahometans, who were held strictly to the established religion. When disturbance was made by the enemies of the truth, it was thought wisdom not to appeal to the government and run the risk of arousing the old bitterness between the Turks and the Christians. But the persecution amounted to but little.

Much of the blood of Israel was sprinkled among the Armenians, and the fruits of the Spirit were manifest very frequently among the Saints.

A gathering place for the Saints was sought out by the Elders on their visit. Referring to the prophecy of Moses regarding the scattering of Israel, and the curse pronounced upon the land, the speaker stated, that the prophecy had been strikingly fulfilled. But Elder Orson Hyde had been sent to Palestine to dedicate it for the gathering of the Jews, and since that time a strong sentiment of gathering had arisen among the Jews, and a desire to become an independent nation and to own the land given to their fathers. In one place 15,000 had settled since 1896, and notwithstanding the opposition of the Sultan, the "Zionist movement" was rapidly advancing. It was one of the signs of the times.

A colony of Americans was met in Jerusalem, who had gone there under the impression that Christ would soon come, and they desired to live there when He should come to Mount Olivet. They had all things in common, and did much good to the poor. They pointed out the fact that Jerusalem was being built on the lines laid out in the prophecy of Zechariah, though without any previous design.

Before the Saints could gather to the place selected it would be necessary for their faith to be strengthened, preparatory to the establishment of a Zion on the eastern continent. No power on earth could prevent this consummation.

ELDER MARRINER W. MERRILL,

of the quorum of the Apostles, was the next speaker. His remarks were substantially as follows: All had an object in view in coming to Conference. Probably a majority present were from distant parts. We were here to be instructed and to listen to the Spirit of the Lord. We were here to be refreshed. It was a good time to look over our course of private life and judge of our standing and fellowship with the Lord. The Lord had been good and merciful to the Saints. We were constrained to acknowledge His hand, which had been over the people. The elements had been tempered and the land blessed and made productive. A short time ago it looked as if this region was a barren waste, but a great change had been wrought here, and there was plenty in the land. The Lord had also given us charge of His work; to organize His people and send the Gospel to every kindred of the earth. This was our calling and our labor. We came together from time to time at the General Conferences and we heard from the brethren regarding the spread of this great work, and we were led to praise the Lord for His mercies. We had the most perfect organization on the earth. It was such as to be beyond the wisdom of man to formulate.

We had been advised to seek counsel of each other. In the midst of counsel there was wisdom. The speaker questioned whether we fully

appreciated the facilities for safety and development within our reach. These should receive the closest attention. The Bishoprics of the wards should meet often together, calling others in to aid them in considering the welfare of their flocks and become acquainted with the condition of their communities. If they were unable to solve all the questions that might arise, there were others to whom they could apply and obtain the mind of the Lord on any subject. Young people applied to Bishops for recommends, and in some instances those officers were not sufficiently informed regarding the standing of those applicants. The general authorities met often to consider the well-being of the Saints as a whole. The same concentrated attention would be beneficial in local matters, by the officers of the Church in the wards and branches. God has given us organizations and the duties relating to all should be faithfully fulfilled. When it became necessary to select Teachers, Priests and other lesser officers the subject should be well considered, that those best adapted for the various classes of ministerial labors might be chosen.

God had entrusted us with the conduct of the sacred work for our dead kindred in the Holy Temples erected to the name of the Most High. The work of the Lord was expanding and so were the Saints in their views. There was an increasing desire to obtain genealogical information, that the work of redeeming the dead might go forward. We wished to be in a position to say to our kindred, when we passed beyond the veil, that we had done all we could for them. This great duty and responsibility should not be neglected. Numbers of those who made a beginning in this direction obtained the spirit of that work, by increased comprehension, and wished to continue it.

There ought to be no strife nor contention among the Saints. There should be peace, unity and friendship in all their relations with each other.

ELDER J. GOLDEN KIMBALL,

was the next speaker. He said that his only desire was to serve the Lord in the mission to which he had been called, to preach the Gospel continually among the people. He was willing, under proper direction, to travel without purse or scrip, to fast and pray, and in other ways to emulate the example of his father. In politics and business, he claimed the right to exercise his privileges and duties under proper conditions, but the greatest duty of all was to serve the Lord.

While the number of Elders in the various missions was not so great as it had been, yet there was opportunity for qualified men to be sent into the world. This was the special duty of the Seventies, yet there were many of these who had never filled missions to the nations of the earth. It was a most unfortunate thing for a man holding the Priesthood to be deprived of this privilege. It frequently happened that they were deprived on account of being in debt. If such men were sent, it left a great burden on the Bishops of wards and presidents of Stakes, in the support of their families. Yet this was the manifest duty of the Latter-day Saints, no matter how much expense and trouble might be involved. The speaker prayed that the brethren might be prospered and enabled to release themselves from the bondage of debt and take up this great labor. He also

expressed the hope that all forms of contention and disunion might be removed from the midst of the people.

ELDER GEORGE REYNOLDS

followed, bearing his testimony to the truth of the Latter-day work, and to the labors being accomplished by the Saints. All things would be brought about, according to the will of God, and the earth prepared for the reign of Christ. Nothing which had been promised of the Lord should fail, though our efforts might seem weak. God would not permit that His kingdom should be overthrown. Those to whom God gave this revelation in all ages, were men having weaknesses such as we possessed, their weakness rendering them humble and willing to perform their labors.

We were told to be perfect, as our Father in heaven is perfect, and thus there was opened before us the path of eternal progress, difficulties being placed in the way for us to overcome, and thus gain strength. Many things accomplished by the Latter-day Saints not only proved the presence of the helping hand of God, but also showed that, from the human standpoint, miracles had been accomplished. This was apparent in the history not only of this region, but of the world. God had prospered His people, and had made them uniformly well situated in worldly things. The promise had also been made that if we kept the commandments of God we should be more abundantly blessed.

Receiving such material blessings, it would be required that we honor the laws of God, being faithful in the payment of tithes and offerings, in order to relieve the leaders of the Church from their heavy burdens. Without the organization of the Church we should be able to do nothing toward our own salvation and the salvation of our progenitors, preparatory to the return of all things to their pristine perfection. Yet these things were to be accomplished by the fulfillment of the smaller duties of every-day life.

The choir sang the anthem:

Light and truth the world are waking.

Benediction by Elder Charles W. Penrose.

[TO BE CONTINUED.]

LONDON CONFERENCE.

THE Semi-Annual Conference of the Latter-day Saints in the London Conference District was held at 10:30 a.m., in the Hall, 36 Penton Street, N., and at 2:30 and 6:30 p.m. in the Clerkenwell Town Hall, Rosebery Avenue, N., Sunday, October 23rd, 1898. Among those present were Rulon S. Wells and Jos. W. McMurrin, the presidency of the European Mission, Elder Henry Crane, Traveling Elder in the Norwich Conference, and President W. E. Clark and all the Traveling Elders of the London Conference.

President Clark made a few remarks regarding the progress of the work of the Lord throughout the Conference, and then presented the names of the general authorities of the Church as sustained at the Conference held

in Salt Lake City, October 6, 1898, and the Presidency of the European Mission, all of whom were unanimously sustained; Elder Jabez W. West was sustained as President of the London Conference, and the following named Traveling Elders and Lady missionaries to labor in the respective fields as follows: Robert H. Anderson, George W. Palmer, Richard Hamblin and A. P. Ballinger, North London; William C. Wright, John R. Hindley and Eliza Chipman, Stratford; David W. Horsley and Frank L. Layton, Watford; Thomas L. Fisher, Heber Swainston and Isaac S. Smith, Bedford; Job Hemsley, James F. Turner, Owen T. Court, Le Ray Decker and R. C. Traveller, Kent; George J. Harbour and James Purdy, Surrey; William Plummer, Jane Plummer and George Lowe, Sussex; Arthur Ellingford and Simon Hibbard, Berkshire; Arthur Gardner and Joseph M. Reeder, Essex. Wm. G. Bruce was sustained as secretary of the London Conference. George Ellis was sustained as President of the North London Branch with Wm. G. Bruce as counselor; Job Hernsley, as presiding Elder in the Sittingbourne Branch, with Willis Simon, Jr., as his secretary; Wm. C. Wright, as presiding Elder in Stratford Branch; D. W. Horsley in Watford Branch and Thos. L. Fisher in Dunstable Branch. The Saints also voted to sustain each other.

The following statistical report for the six months ending September 30, 1898, was then read: Seventies, 25; Lady missionaries, 2 (missionaries from Zion); Local Priesthood—Elders, 31; Priests, 11; Teachers, 6; Deacons, 5; members, 421; total number of officers and members exclusive of missionaries, 474. Tracts distributed—from door to door, 67,807; in open-air meetings, 20,327; books sold, 33; loaned, 278; given away, 64; strangers houses visited with first tract only, 29,009; by first invitation, 317; by re-invitation, 643; Gospel conversations, 3,967; meetings held—hall, 199; cottage, 192; out-door, 371; Sunday school sessions, 28; Bible classes, 83; Priesthood meetings 12; baptisms, 61; confirmations, 61; ordinations, 5; children blessed—of church members, 12; of non-members, 4; emigrated over eight years old, 2; died under eight years old, 2; new subscribers for STAR, 13.

Elders W. J. Panter, R. Hamblin, T. L. Fisher, D. W. Horsley, President J. W. West, W. C. Wright, and Sisters Austin and Fanny Johnson made a few remarks.

At the afternoon meeting the speakers were Elder R. Anderson, Sister Eliza Chipman, Elders Mark Austin and Geo. W. Palmer.

The evening meeting was addressed by Presidents Rulon S. Wells and Jos. W. McMurrin. The weather being very favorable, a large number of Saints and strangers were in attendance at all three meetings. In the evening the hall was crowded to overflowing. A good spirit was manifest and it was a time of rejoicing in very deed.

The usual Priesthood meeting was held at 36, Penton St., on Monday morning, and the Elders received some excellent counsel from Presidents Wells, McMurrin, Clark and West.

In the evening the Saints and friends met in the Hall at 36, Penton St., in the capacity of a social entertainment.

WM. G. BRUCE, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 27, 1898.

THE FIRST COMMANDMENT.

THE commandment, "Be fruitful and multiply and replenish the earth," was given to man immediately after the creation; not only to man but to every living creature. As this was the first, it surely must have been of vast importance in the economy of the Creator.

In the early ages of the world, it seems from the account given in Holy Writ, that mankind fully realized the importance of this command, as it was a reproach on woman to be childless. Sarai felt this so keenly that she could so far sacrifice her feelings as to give Hagar to Abram to wife that perchance she might obtain children in that way.

When the angel of the Lord met Hagar in the wilderness and instructed her to return and submit to her mistress, he made her the following promise to console her in her distress of mind: "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." Gen. 16: 10.

It seems that when the Lord desired to specially bless Abraham, he promised him a numerous posterity; and we find it recorded that on account of his being worthy of these blessings, the Lord could not refrain from informing him of the design to destroy the "cities of the plain." "And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18: 17, 18.

The blessings conferred on the heads of the other patriarchs were of the same nature. This desire for posterity continued down through the ages among the Children of Israel, as witness the grief of Hannah on account of her barrenness, and her joy at the prospect of becoming a mother, as recorded in the first book of Samuel. We find the following in the 127th Psalm: "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them." Again in the 128th Psalm: "Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord."

It was left to the enlightened sons of the nineteenth century to discover that the Lord made a mistake in issuing that commandment; even some Christian ministers are advocating the restricting of posterity to one or two, that men may enter the marriage state without incurring the duties and cares of raising large families. And of those who may not openly or otherwise approve of such measures, few, indeed, have the moral cour-

age to raise their voices in condemnation of the unnatural and unlawful practices of their rich and powerful congregations, in preventing the design of the Creator through the instrumentality of marriage.

O, how different this spirit from that of the Savior when he rebuked the disciples in the following beautiful words: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. 19: 14.

Of all living creatures man is alone in refusing to obey the injunction to be "fruitful and multiply;" but like all the laws of God, whether expressed by nature or revelation, there are penalties that follow that far outweigh all the ease that can be found in the violation. Who, after doing violence to that law, can read, without a blush of shame and a twinge of conscience, the following from Him who spake as never man spake: "And who shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Matt. 18: 5, 6.

Without motherhood, there can be no true wifehood, for children are like tender cords that twine around the hearts of each parent and bind them together with a power that is stronger than death and as lasting as eternity.

A. W.

At the General Conference of the Church in Salt Lake, on Sunday, October 9, Elders Rulon S. Wells and Joseph W. McMurrin were released from the presidency of the European Mission, and Elder Platt D. Lyman with James L. McMurrin and Henry W. Naisbitt as counselors, was appointed President of that mission.

Elder Loutensock was released from the presidency of the German Mission and Elder Arnold H. Schulthess was appointed his successor.

On Friday, October 21, President Joseph W. McMurrin returned from his sojourn in the Scandinavian Mission, where he has been traveling since August 29. He met President Wells in London in time to attend the funeral of Elder David M. Muir in Scotland and to attend the London Conference.

The vacancy in the quorum of the Apostles caused by the selection of Lorenzo Snow as President of the Church was filled by the appointment of Elder Rudger Clawson. Brother Clawson has held the position of President of the Boxelder Stake for some time.

The Anchor Line s. s. *Furnessia*, which sailed from Glasgow on October 13th, carrying returning Elders and emigrating Saints, landed in New York October 24th, 1898. All well.

Sheffield Conference Notice.—A conference of the Latter-day Saints of the Sheffield Conference District will be held in the Arcade Hall, Market Hill, Barnsley, on Sunday, November 6, 1898. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

DEATH OF ELDER DAVID M. MUIR.

53, HOLMHEAD ST., GLASGOW, OCT. 24th, 1898.

EDITOR, "MILLENNIAL STAR," LIVERPOOL.

DEAR BROTHER:

According to your request, I write you all the circumstances we are acquainted with, connected with Bro. Muir's death.

During the night of the 19th inst., at 1:35 a.m., Elder David M. Muir died of pneumonia, after an illness of about ten days, at the home of Mr. and Mrs. John Raeburn, 7, Hall Lane, Lochgelly, Scotland. Besides the family, there were present at the time, Elder Joseph Wickens, his companion, Elder Joseph McKnight, and Elder John T. Edward; the attending physician having left his bedside about ten o'clock p.m.

Deceased was born in Utah, was thirty-six years of age, and unmarried. He leaves an aged father, four brothers, one sister, a betrothed loved one, and a host of friends to mourn his loss.

Just one month after his arrival in Glasgow, he lay on his death-bed. He came here from Liverpool on the 17th of last month and remained in this city eight days making some preliminary preparation for active missionary work. On Sunday, September 25th, he addressed the Saints in the Glasgow Branch taking for his subject "The Atonement of Christ." On the Tuesday following, according to his appointment, he went to Fifeshire, his field of labor. He stayed in Dunfermline about a week visiting the Saints and attending to other duties in company with Elders Robert McKinlay and Jos. Wickens. From here he wrote a letter to Glasgow stating that he had arrived safely and ordering several hundred tracts. This, I believe, was the last letter he ever wrote—an order for literature to distribute to the people that he might bring before them his humble testimony of the Restoration of the Gospel; this was his mission and object among them. From Dunfermline he and Elder Wickens went to Lochgelly on the 7th of October. Elder Muir was ill at the time and on the following day he was compelled to go to bed.

As soon as his condition became known, Elder McKnight, laboring in the neighboring field, went to render assistance, and two days later Elder Edward went from Glasgow. The seriousness of our brother's condition then became fully known; but after the administrations and prayers of the Elders, his condition seemed to become somewhat improved. That was Tuesday, the 18th. On the following afternoon another change came, and, as stated above, that night his spirit took its flight from this world of care and sorrow to dwell in peace with the righteous who have gone before.

His mission in Scotland was short; but during the time he was here, he won the love of every one who had the pleasure of meeting him. His quiet unselfish manner and generous uncomplaining nature won him immediate friends. He filled a three years mission in New Zealand, returning to Utah in the spring of 1890. At home, he was an active worker in the Sabbath School and Improvement Association. At one time he presided over the Y. M. M. I. A. of Beaver, where he lived, and was one of the seven

presidents of the 12th quorum of seventies of the Beaver Stake. Thus we see that Elder Muir was ever faithful to his duties in the Church. He died at the post of duty—a duty which he accepted because of his love for his fellow men. It can be truthfully said that Bro. Muir "fought a good fight, he finished his course, he kept the faith: henceforth there is laid up for him a crown of righteousness." He has merited the approval, "Well done good and faithful servant enter thou into my rest prepared for the just." His fellow-laborers deeply deplore his loss and sympathize sincerely with his bereaved loved ones.

Elder Muir died among kind friends indeed. The devotion of the Elders attending him was untiring and brought forth the commendation of even those hitherto prejudiced; Mr. and Mrs. Raeburn attended him as faithfully as though he had been their own; kind neighbors—especially Messrs. McKinlay and their families, and a Mrs. Watson—offered every asssistance. The attending physician, Dr. Frank Dendle, did all in his power to give relief, on several days, making two or three visits; and after all was over tendered his services gratuitously refusing any remuneration save the thanks and appreciation of our brother, fellow-laborers and friends.

The funeral services were held on Saturday, October 22nd, at 12:30 p.m. in the cottage in which he died. There were present: President Rulon S. Wells and Counselor Jos. W. McMurrin, Presidency of the European Mission; of the Scottish Conference, Elders Joseph Wickens, John T. Edward, Joseph McKnight, Robert Gilchrist, Joseph Mitchell, Wm. Nisbet, Thomas Leishman, James K. Miller, John S. Leatham, John S. Smith, David Eccles, and Peter G. Johnston, (Elders Neil M. Stewart and Wm. Stirling sacrificed their own desires to be present, and attended to pressing duties in Glasgow and Edinburgh,) Elder Geo. H. Dansie, Cheltenham Conference, Bro. Geo. Whyte, Edinburgh, Sister Anna McDonald, Glasgow, Wm. Spowart, Thos. Spowart, Sisters Nelson and Hutchinson, Dunfermline, and many friends were also in attendance.

Appropriate hymns were sung, and after a few remarks from Elder Wickens and the writer, Pres. Wells delivered the funeral sermon, followed by Counselor McMurrin, both of whom expressed many grand truths connected with the life, here and hereafter, of a faithful Latter-day Saint such as Elder Muir. At the conclusion of the services, the remains were taken to Bowhill Cemetery, a beautiful quiet spot about two miles from the town, and there interred to await the resurrection of the just, Pres. McMurrin offering the dedicatory prayer.

In behalf of the Elders in the Scottish Conference and of all affected by the death of our brother, I shall take occasion here to thank Pres. Wells and McMurrin, for the devotion they showed by enduring fatigue in traveling and loss of sleep to pay their last respects to the deceased. For several successive nights they had been deprived of their rest. To attend the funeral services and fill their appointment in London on Sunday, would necessitate two more days and nights of fatigue; yet in their love for their brother and sympathy for the bereaved ones, they thought not of themselves, but unhesitatingly hastened to give words of comfort and cheer. They assisted in dressing Bro. Muir in his burial clothes.

It seems that Elder Muir's mission here was to die. Nothing but the administrations seemed to give him relief and that was but temporary. His testimony is truly a strong one. There, as his earthly tabernacle lay in the casket surrounded by his fellow-laborers bowed in grief and sorrow at the loss of so noble a worker, one was forcibly reminded of the testimony of Jesus, that "No man hath greater love than this, that he will lay down his life for his friends." This Bro. Muir did. May peace and comfort come to those who now mourn his loss.

DAVID O. MCKAY.

THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 656.*]

CHAPTER IX.

THE GRADUAL APOSTASY OF THE ANCIENT CHURCH—THE QUARRELS OF THE DIFFERENT SECTS—THE DIOCLETIAN PERSECUTION—ALBAN AND OTHER EARLY BRITISH MARTYRS.

"Thus was Alban tried,
England's first martyr, whom no threats could shake;
Self-offered victim, for his friend he died,
And for the faith—nor shall his name forsake
That Hill, whose flowery platform seems to rise
By nature decked for holiest sacrifice."—

Wordsworth.

WHILE the Apostles yet lived apostasy began its dread work among the saints. Before long the history of the church became that of warring apostate sects. That one which triumphed, either by fraud or force, claimed to be the only true church, all the rest were heterodox. These contentions soon grew to be quarrels about church millinery and hair-cutting, about days and cycles, rather than regarding principle, doctrine, and the weightier matters of the law. When doctrine was involved it is often very difficult to discover what the dogmas of the contending parties really were. In many cases we have to depend on the statements of one party for the belief of the other; and it is to be feared that frequently they did not properly understand or rightly represent the beliefs of their opponents. It may, we think, be truthfully affirmed that one sect departed from the original purity of the Gospel in one direction, another in another. They all had truth and error mixed, the error gradually prevailing. The history of the church in Britain is no exception to the general rule; it was troubled with repeated heresies which rapidly sapped its vitality.

In the days of Lucius the church had so far changed in spirit and discipline that monasteries were established. These possibly at first were simply schools wherein men were trained for the ministry, as time wore on they grew into the brotherhoods so prevalent in the Roman Catholic church.

"The monasteries of the British church were on a scale of grandeur never since rivaled. 'There are three perpetual choirs,' state the Triads, 'of the Isle of Britain, viz., Great Bangor in the forest of Maelor, Caer-Salog, and the Chrystal Isle in Avallon. In each of these are two thousand four hundred servants of Christ, singing night and day without intermission, a hundred every hour in rotation; so that the praises of God are sung from year's end to year's end.' The foundation of Bangor preceded that of any other monastery in Europe or Asia, by above a century. 'I take,' writes Sir Winstone Churchill, 'Bangor, endowed by King Lucius, to be as the first, so the greatest Monastery that ever was; I say not in this island, but in any part of the world, whose foundations were laid so deep that none of the Roman emperors in the following centuries, though for the most part violent persecutors, could undermine it—the religious continuing safe in the peaceful exercise of their religion till the entrance of those accursed pagans, the Saxons.' The heads of Bangor were generally men of the highest rank in the state. At one time 10,000 teachers and students were connected with it. Every graduate was obliged to master some profession, art, or business. It was the national University for Agriculture, Theology, Science and Literature. Its destruction by the Saxons A. D. 607, forms one of the gloomiest pages in our insular annals. Its colleges, churches, etc., covered a square of five miles from gate to gate."*

From the death of Lucius to the Diocletian† persecution, a period of about eighty years, very little is known of the condition and progress of the church in Britain. That persecution was the longest and most terrible with which the church had yet been afflicted. The storm first broke out in Nicomedia, according to some accounts, in March, A. D. 303, according to others earlier. An imperial edict was published ordering the demolition of the churches, the burning of their books and records, and the removal of all Christians who held office. Soon other edicts were issued, in which it was directed that all Christian prelates everywhere should be imprisoned and that every effort and artifice should be used to compel them to sacrifice to the heathen gods. Some yielded to the strain, but vast numbers did not. Such were tormented in body—scourged, racked, scraped, and otherwise tortured. They were also insulted, degraded and driven abroad.‡ It is said that in one month 17,000 martyrs suffered death. In Egypt alone 144,000 Christians were slain in these persecutions, and 700,000 died through the rigors and fatigues of banishment

* Morgan's Cambrian History.

† Diocletian.—This tyrant was raised from an humble station to the imperial purple in the year 284. In 286 he admitted a partner to his throne, by giving the title of Augustus to Maximanus Herculius; and in 292 the two emperors strengthened themselves still more by giving the title of Caesar to Galerius and Constantius. In the original partition, the government of Europe and Africa was committed to Herculius, while the eastern part of the empire, including Egypt, was retained by Diocletian. When the two Caesars were created, Galerius took the command in Illyria, and Constantius in Spain and Britain, Italy and Africa still remaining subject to Herculius.

‡ See Eusebius' Eccl. History.

or of the public works to which they were condemned. Gildas states: "Many British Christians were dispatched with diversity of torture, and torn limb from limb in a most barbarous and cruel manner; that those who escaped the fury of their persecutors, retired to woods and deserts, and hid themselves in caves, where they continued confessors, till God was pleased to revenge their usage upon their persecutors, and afford better times in the church."

Geoffery of Monmouth describes the conditions then existing in Britain as follows:

"In his days began the persecution of the emperor Diocletian; and Christianity, which from the time of King Lucius had continued fixed and undisturbed, was almost abolished over the whole island. This was principally owing to Maximianus Herculius, general of that tyrant's army, by whose command all the churches were pulled down, and all the copies of the holy Scriptures that could be found, were burned in the public markets. The priests also, with the believers under their care, were put to death, and with emulation pressed in crowds together for a speedy passage for the joys of heaven, as their proper dwelling place. God therefore magnified his goodness to us, forasmuch as he did, in that time of persecution, of his mere grace, light up the bright lamps of the holy martyrs, to prevent the spreading of gross darkness over the people of Britain; whose sepulchres and places of suffering might have been a means of inflaming our minds with greatest fervency of divine love, had not the deplorable impiety of barbarians deprived us of them."

"Among the most eminent of the martyrs at this time was St. Alban, who is often called the protomartyr of Britain. He was born at Verulam, a Roman colony near the town now called after him.* It was during the last and most severe of the persecutions under the Roman Emperors (about A. D. 304) that Amphibalus, a Christian priest, pursued on account of his religion, was found by Alban in the neighborhood of Verulam in a state of destitution. Alban was a Pagan; but he was naturally humane, and the interesting appearance, the mild manners, and exhausted state of the Christian, excited his compassion. He offered him shelter and took him to his own house. The more he saw of the refugee, the more he admired him. He gladly received his instructions in the Christian faith, and joined him in prayer and other religious exercises, and was led by degrees to renounce his idolatry. Soon after Amphibalus was traced to his retreat, and the Roman Governor ordered the soldiers to apprehend him. On their coming to the house, Alban hastily arrayed Amphibalus in his own habit, and throwing over himself the caracalla, or hair cassock of the priest, was seized by the officers and carried before the Governor. The judge was standing by the altars and offering sacrifice when Alban entered. His disguise was soon penetrated, and he was required to choose between sacrificing to the gods and the punishment intended for his fugitive friend. Alban frankly confessed himself a Christian, and was not at

* St. Albans, Hertfordshire, England.

all daunted by the threatenings of the judge, but told him plainly, that he could not obey his orders. The governor having asked him of what family he was, St. Alban replied, 'To what purpose do you inquire my family? If you would know my religion, I am a Christian.' Then being asked his name, he answered, 'My name is Alban; and I worship the only true and living God, who created all things.' The magistrate replied, 'If you would enjoy the happiness of eternal life, delay not to sacrifice to the great gods.' Alban answered, 'The sacrifices you offer are made to devils; neither can they help the needy, or grant the petition of their votaries.' His behavior so enraged the governor, that he ordered him immediately to be beheaded. The place where he suffered was a hill overlooking the spot then occupied by the ancient Verulam."*

Gildas gives an account of a great miracle connected with the arrest of Alban which other writers disbelieve. He writes:

"The first of these martyrs, St. Albans, for charity's sake saved another confessor who was pursued by his persecutors, and was on the point of being seized, by hiding him in his house, and then changing clothes with him, imitating in this the example of Christ, who laid down His life for His sheep, and exposing Himself in the other's clothes to be pursued in his stead. So pleasing to God was this conduct, that between his confession and martyrdom, he was honored with the performance of wonderful miracles in the presence of the impious blasphemers who were carrying the Roman standards, and like the Israelites of old, who trod dry-foot an unfrequented path whilst the ark of the covenant stood some time on the sands in the midst of the Jordan; so also the martyr, with a thousand others opened a path across the River Thames, whose waters stood abrupt like precipices on either side; and seeing this, the first of his executors was striken with awe, and from a wolf became a lamb; so that he thirsted for martyrdom, and boldly underwent that for which he thirsted."

In memory of this martyr a magnificent church was soon afterwards erected, probably in the days of Constantine, sometimes called the Great. It was destroyed during the Saxon wars. Here the martyr was buried. In A. D. 1257 an old inscription in lead was discovered which read, "In this mausoleum was found the venerable corpse of St. Alban, the protomartyr of Britain."

Amphibalus and nine others suffered martyrdom at Redburn† soon after the death of Alban.‡ Then there were Aaron and Julias, who after Alban and Amphibalus were esteemed the most notable of the British Martyrs of that time.§ Mr. Morgan,‖ on what authority I know not, makes Amphib-

* Yoewell's Chronicles of the early British Church.

† A town three miles from St. Albans.

‡ Thos. Rudburn in Major. Hist. Lib., 1, C. 5.

§ Gildas states that they dwelt in Carlisle, Bede that their home was in Chester, while others claim that they were citizens of Caerleon, upon Usk. The preponderance of testimony is that they were buried in the last named city, where churches were erected to their memory.

‖ Cambrian History, page 120.